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SHOULD OUR EDUCATIONAL SYSTEM INCLUDE ACTIVITIES WHOSE SPECIAL PURPOSE IS PREPARATION FOR WAR?

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By

NATHAN C. SCHAEFFER
State Superintendent of Public Instruction, Pennsylvania

JOHN H. FINLEY
President of the University of the State of New York and Commissioner of Education

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SHOULD OUR EDUCATIONAL SYSTEM INCLUDE ACTIVITIES WHOSE SPECIAL PURPOSE IS PREPARATION FOR WAR?

By NATHAN C. SCHAEFFER

A cartoon in *Punch* represents a mother with her head tied up, suffering from a violent headache, whilst her little daughter in the foreground soliloquizes, saying: "I do not see what mama will do. Between the cook and the Kaiser she is completely distracted." The average teacher is like this mother because between the teaching of cooking and of current events, between the demands of vocational education and the teaching of the war, she is well-nigh distracted. But when the demand is made that militarism be introduced into our public schools as an integral part of our vocational training, her distraction reaches its climax, and if she ever succeeds in fulfilling this latest requirement, we may develop a race of amazons more fierce than the militant suffragettes. It is a wide-spread notion that military drill benefits a boy's physique and that it is an essential part of physical education. If this be so, why are the girls excluded from military drill? The war-brides need as much bodily health and vigor as the soldiers who marry them if future generations are not to show signs of decadence. Military drill for girls would be the logical conclusion if military drill were essential to the development of a healthy body and a sound mind. Investigations have shown the contrary to be true, and in these days nothing in educational practise is considered conclusive unless based upon scientific

experiments. "Experiments which were conducted," says Dr. Darby of London, "in a public school with a view to ascertain the relative value of gymnastics and mere drill showed that the average results yielded by the former were more than three times as great as those yielded by drill alone." Relatively, therefore, this method of physical culture is inferior. Military drill is defective inasmuch as it does not to any extent meet the physical demands of the body. Its effect upon boys is not salutary. It does not, as the community at large have believed, make a youth erect or give him a graceful, manly bearing. On the contrary, it tends to make him stiff and angular in his movements, as well as to droop and round his shoulders. This conclusion is in entire harmony with the investigations of Dr. Sargent, of the Hemenway Gymnasium at Harvard University, who claims that the gracefulness which is thought to characterize the movements of young cadets is not the outcome of drilling and marching, but rather of the hours spent each day under the direction of the dancing master. "After taking the most favorable view possible of military drill as a physical exercise," says this eminent authority, "we are led to conclude that its constrained positions and closely localized movements do not afford the essential requisites for developing the muscles, and improving the respiration and circulation, and thereby improving the general health and condition of the system. We must further conclude that in case of any malformation, local weakness or constitutional debility the drill tends by its strain upon the nerves and prolonged tension on the muscles to increase the defects rather than to relieve them."

"If the ultimate object of the drill were to prepare young men for the life and duties of the soldier we should," says Dr. Sargent, "be forced to conclude that the drill itself would still be defective as a means of developing the chief requisites for men in that profession."

Is there any more justification for the introduction of military drill into the school curriculum on moral grounds than there is on physical grounds? I answer emphatically in the negative. Military drill seeks to develop unquestioning

obedience, so that the soldier will move forward in the face of danger and even certain death, but it does not develop obedience to conscience, to a sense of right, and to the divine imperative of duty. The lessons of the Sunday-school are thrown to the winds upon the field of battle.

The explicit declaration of a British commander-in-chief that maxims like "Truth always wins in the long run," "Honesty is the best policy," did very well for copy-books, but are not to be acted upon in warfare, shows how war and preparation for war upsets our ethical standards. Legitimate warfare includes and justifies "all the mean, false, cowardly and unchivalrous actions which youth have been taught to despise in their own behalf, such as stratagems, ambushes, spying, eaves-dropping, hitting from behind or when a fellow is down, lying, forging letters, telegrams, signals to mislead the enemy, following up a beaten enemy and hammering at him with cavalry and artillery to annihilate him; insisting upon the severest possible terms of surrender, or refusing all offers of surrender with the order, Take no prisoners." It is bad enough when these practises and principles enter into adult life. To instil them into the subconscious life of adolescent youth results in moral damage from which the pupil never recovers. Having been taught by militarism that it is permissible to suspend the decalogue for his country's sake, he is in danger afterwards of repealing the Ten Commandments for his own sake whenever any advantage can thereby be gained in the political or financial world.

At the University of Pennsylvania, Dr. Reichert has been delivering lectures upon dual personality and the subconscious life of the soul. He and others have shown the danger of dropping wrong ideas into the subconscious depths of the soul and of stirring up what man has inherited from his savage ancestors who lived by war and the chase and by activities as savage as, but less ruthless than, modern warfare, which is now little more than butchery by big guns and slaughter by centimeters. In a recent lecture he said:

"The morality, the culture, the religion, the ideals that characterize the highest manifestations of our pretentious civilization are but a veneer that covers our greater subconscious

mental life—a form of mental life that is our chief psychic heritage from untold warring progenitors, and which, like the smoking, smoldering volcano, is likely to break into an eruption and overcome all. Break this fragile skin, and Dr. Jekyll becomes Mr. Hyde, Dorothy is transformed to Becky, and the real Miss Beauchamp is changed to the Devil Sally.

"Let us cast our eyes to the flaming horizon beyond the ocean, and behold the highest ideals of civilization set aside for the ordeal of steel and blood, and witness between the rise and set of the sun the culture of a Dr. Jekyll transformed to the barbarous perfidy and diabolical savagery of a Mr. Hyde leading to the greatest and most infamous tragedy in the history of mankind."

From this point of view it matters much what we sow into the subconscious depths of the soul. The study of war, the military drill during the most impressionable periods of adolescent life, leave in the subconscious depths of the soul the materials for wars and the worst that human nature is capable of.

The question before us, however, involves far more than the introduction of military drill into our public schools. We all agree that it is the province of the public school to prepare its pupils for citizenship. To attain this end a threefold concept of the state should be developed in the pupil's mind. In the first place the state should be conceived as organized force. The state of Pennsylvania manifests herself as organized force in her mounted police—an organization which has done wonders in maintaining peace and order during strikes and labor troubles. The state as organized force is manifest in the army and navy. We shall always need an army and a navy for defense and for police purposes. Our commerce needs protection on the high seas, our citizens need protection in foreign lands; our border and our ports must be protected from violation of the rights of neutrality. Suppose the Kaiser should land an army in New York for the purpose of invading Canada as he did in Belgium for the purpose of invading France, what would our government do? Should we allow any foreign power to say that treaties guaranteeing the rights of neutral territory are

but scraps of paper? The day will never come when the nations of the earth can do without armies and navies for purposes of self-defense and police protection.

In the next place, the state should be taught as organized justice. Our courts have done away with the duel, with private revenge through violence, with tribal feuds in which death was the invariable penalty exacted without trial and in the heat of passion. If the state is lax in the administration of justice, lynch law asserts itself with all its attendant barbarities and horrors. The courts may have to fall back upon the state as organized force for the purpose of enforcing their decisions and decrees; they may make errors in the administration of justice, nevertheless there is less suffering and violence where courts of law are established and maintained than under the operations of lynch law. Without doubt the schools should inculcate respect for law as administered by our courts of justice. The law should never be made a device for letting guilty men escape, nor a means for bolstering up rapacious corporations. Our liberties and free institutions are safe so long as the people do not lose their faith in the ballot and the judiciary. Hence it is of the utmost importance to develop in the minds of pupils while studying history and civics the concept of the state as organized justice backed by organized force. And as soon as the nations rise to the concept of an international court of arbitral justice as a substitute for war in the settlement of disputes and difficulties, so soon will they abandon the theory that might makes right and that the weaker nations have no rights which the strong are bound to respect. Personally, I see no difference between the ambition of England to be mistress of the seas, the ambition of Germany to control the markets of the world, the ambition of Russia to control the major portion of the arable land on the earth's surface, and the ambition of certain jingoes in the United States to dominate the New World for the glory of the flag and the benefit of our men of wealth. In dealing with our weaker neighbors, justice, and not force, is the glory of the nation.

In the third place the state should be taught as organized good will. What is the meaning of our hospitals and alms-

houses, of our schools, colleges and orphans' homes, of our post offices and our parcel post, of our interstate commerce and public-utility commissions, of donations and appropriations for the relief of our destitute populations? The good will of the United States was manifested when our government prevented the partition of China, when it offered to mediate between Russia and Japan, when it announced the Monroe Doctrine as a protection to our South American republics. Our attitude toward Cuba at the close of the Spanish-American war in which we made every possible blunder except the choice of an enemy, was another shining example of the state as organized good will. John Hay's assertion that he applied the golden rule to the treatment of nations as well as to the treatment of individuals, is a concrete enunciation of the doctrine that the state is organized good will. The most shining triumph of the spirit of good will among the nations is found in the hundred years of peace between the United States and Great Britain. This century of peace it was worth while for our churches and schools to celebrate in spite of the dreadful war into which Great Britain has been drawn with the leading nations of Europe, some on her side and others against her. President Butler speaks of those "who are longing for the day when justice, and not force, shall rule the destinies of the world." This day will not dawn unless in addition to conceiving the state as *organized justice* backed by *organized force,* we also regard the state as *organized good will.*

At this stage of our discussion it is necessary to differentiate between teaching the war and preparation for war, between efforts to prepare for war and efforts to prevent war. We hear much about the propriety of teaching the causes and the conduct of the European war. What should interest us far more is the termination of the war and the prevention of wars in the days which are to come. What can the public schools do to prevent war and to make unnecessary the vast expenditures upon armies and navies? Here is a legitimate field for the activities of the public-school teacher. This war should no doubt be referred to among current events. Is it wise at this time to spend much time upon the causes and concomitants of

this war which, instead of being a historical or biological necessity, is the greatest biological crime of the ages? Instead of being a survival of the fittest to live, it means the destruction of the strongest and most valuable lives and the survival of the weakest to perpetuate the race. May not the teaching of war among current events be overdone? When the war broke out my youngest daughter exclaimed: "What a lot more of horrible history we girls will have to learn while this war is in progress!" "How will it be," exclaimed her sister, "after the war is over!" When is our teaching of history successful and satisfactory? Is it when the facts of history and the details of government abide in the mind as mere knowledge? I say emphatically *no*. The pupil should leave the class from day to day with higher ideals of patriotism and civic duty. He should say to himself: "I will work and vote and live for the best interests of my country, yea, if need be, I will fight for my country and die in its defense."

Does this justify the introduction of military drill into the curriculum? Will preparedness for war prevent war? The present European struggle is the answer to that question. The Czar and the Kaiser did not begin war until they felt that every possible preparation for war had been made. There might have been no war if there had been no military class anxious to try the inventions and preparations which had been made during four decades! And while these preparations were going on, did the European governments introduce military drill into the schools whose pupils had not attained the age of eighteen years? They did this only when the exigencies of war drove them to subordinate the individual to the state.

Will the lack of preparation for war prevent war? Three times the United States went to war unprepared. The last time President McKinley told the committee of jingoes who visited him from Congress that before declaring war against Spain he would like to have powder enough on hand to keep up the war at least two weeks. If we would prevent war, we must approach the problem from an entirely different angle. In other words, history must be taught from the peace point of view.

The teaching of history should be so broad in its scope and so philanthropic in its content that, like John Hay, the pupil shall be willing to follow the golden rule in dealing with nations as with individuals. Right here we get a new point of view. We conceive the state as existing for the welfare of the citizen, but there may arise crises during which we must adopt the Persian idea that the citizen exists for the state. In other words, it may become the citizen's duty to take up arms in defense of his country. If military drill is harmful during boyhood and during adolescence, it should be postponed to the period when the youth has entered college or started upon his vocational career. So long as it is necessary for some of our people to learn the art of war, provision must be made somewhere for this training and instruction. After the adolescent period is ended, the necessity for military drill may be met by summer camps for college men where they can acquire a knowledge of military tactics if not of the art of war. Our land-grant colleges give this sort of instruction during the regular sessions. The young men upon whose education the government is spending millions of dollars owe the country a debt in the way of preparation for military duty. How far militarism should be carried into our denominational colleges, is a question worthy of discussion. My two sons entered college too young for the military drill. The commandant would not admit them; they were too small to take the soldier's stride. I could not see that this lack of military drill did them any harm from any point of view unless perchance in time of war they might have to enter the army as private soldiers and not as officers. The time that would have been consumed in military drill could be used for higher and better purposes. To most of my audience the Civil War and the Franco-Prussian War are ancient history quite as much as the battle of Thermopylæ or the Carthaginian wars. To me both the Civil War and the Franco-Prussian War are as vivid as if they had occurred yesterday. The survivors of the Franco-Prussian War were my chums and seat-mates at the university and the survivors of the Civil War had been my schoolmates in my native state of Pennsylvania. I am sure that their experiences in the war neither im-

proved their health nor their morals, nor did it make them better able to lead a life that is worth living. Before this military drill becomes a passion of the soul, the school should instil sane ideals of life by glorifying the arts of peace above the art of war. The student of the land-grant college should be made to see that a scientist who adds millions of bushels to the corn crop of a state is a greater benefactor than he who sinks a a battleship or kills a regiment upon land. He should be made to see that smokeless powder and machine guns have taken from war its glamor and glory. The day of infantry charge that thrilled the poet is fast fading. The cavalry assault that produced the Charge of the Light Brigade, is dying. There never will be another charge like that of Pickett's at Gettysburg; machine guns have made such charges impossible madness. There may still be dramatic possibilities in the submarine of Holland and the aeroplane of Wright, both of them American ideas evolved without the aid of military drill in the public schools. The dull Berthas of this war might have been heavenly music to the soul of Napoleon, but we do not wish to develop Little Corporals in the schools of the twentieth century. From this point of view one cannot escape the conviction that over against the concept of the state as organized force, organized justice and organized good will, military drill in the public schools is organized insanity and, in so far as it is necessary for national defense, it should be postponed to the years when the youth can see war as it really is—a hell on earth.

Finally, let us not permit the student to forget that there is a God in history who controls the destinies of peoples and nations. Nineveh and Babylon, Persia, Greece and Rome, were military nations whose militarism did not save them from destruction. The militarism of the so-called great powers of Europe has come to judgment. Have you ever watched German women hitched up with dogs drawing carts through the streets while their sons were drilling? Have you noticed how little the Italian peasant has to eat and wear, although working the most fertile soil under the sunniest of skies, the products of his industry being consumed by the army? Have you looked into the hovels of Russian peasants, and seen their tables and

their backs almost stripped bare of food and clothing in order that the army might be fed and clothed and supplied with guns and powder and missiles of destruction? Have you seen the Russian farmer, when the tax-gatherer had taken his last heifer, hitch his wife and children to the plow so that there might be another harvest? Have you seen that peasant selling the grain which he and his children would need during the winter in order to escape a flogging by government officials, whilst the mother with tears in her eyes was trying to keep alive the suckling at her breast, gone dry, by the offer of a little bread moistened with saliva? Have you stood at Ellis Island and watched the incoming tide of Europe's poor, with the light gone out of their eyes, many of them trampled out of shape under the heels of the war lords of their native land? Could you doubt that some day Europe would stand at God's judgment bar and pay the penalty for its militarism? What is the lesson of our own country's history? Once we sold slaves. Women were torn from their husbands and children. Good men stood looking on, apparently unconcerned. Year after year the atrocity went on, and it seemed as if it might go on forever. Poor black woman, she could not protect herself and there was no one else to protect her. Then came a war which no one wanted any more than the common people of Europe wanted the present war. Abraham Lincoln at last saw the meaning of the war; he bowed his great soul before the Ruler of the world, saying: "If every drop of blood drawn by the lash must be paid for by blood drawn by the sword, even then we must say that the judgments of the Lord are true and righteous altogether." If we would avoid plunging the land of the stars and stripes into another hell, let us keep military drill out of the public schools.[1]

[1]In the last paragraph I have used the ideas and some of the words of Dr. Chas. E. Jefferson's "The Cause of the War."

SHOULD OUR EDUCATIONAL SYSTEM INCLUDE ACTIVITIES WHOSE SPECIAL PURPOSE IS PREPARATION FOR WAR?

By John H. Finley

If by "our educational system" you mean our elementary and secondary schools through which a republic is consciously, sacrificially trying to give her eighteen million children each year tuition of a longing that in its very transmission becomes a prophecy; an institution whose very maintenance is a prayer uttered by one generation through a thousand hours of every year for all that "it could never be"; an institution in which the future takes counsel of all the race hope and human failure of the past;

And if you mean by "war" that hellish thing which is now going on in Europe, that vocation of jealousy, envy and hate, pursued with every skill that the human mind and hand have learned, with every passion that the brute has bequeathed, but exposing incidentally every virtue that a god knows;—

If you mean by "our educational system" that which attempts to express what we most want to keep, out of all human experience in the eternity back of us, and what we most desire to hand on to those who are to live in the eternity before us—some haunting memory of the Creator's purpose for man, some stirring strain that drives us, leads us on, that "harries man to love the best;"

And if you mean by "war" that which drags one man back to the savage even while it lets the divinity in another find its exalted eternal expression, that which is strewing with stark and rotting corpses fields already twice red with the carnage of

Cæsar and Napoleon, that which, as in the days of Jeremiah, has "taken away the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the candle";—

If you mean by "our educational system" not merely curriculums and budgets and licenses and pensions, and miserable lonesome rural schools and beautiful urban structures, but the visible, organized, disciplined aspiration of a race moving toward some higher goal;

And if you mean by "war" that which is pictured in the recent report in the Alumni Weekly of a Yale man, fresh from the trenches in the north of France: "Then the machine guns opened on them witheringly, they were falling in hundreds, but on they pressed (in dense ranks). They came nearer and the British could hear them singing 'The Watch on the Rhine'—thousands of voices, while hundreds carried the air on mouth organs. They were getting close. It was time for musketry. The English observed that only half of the approaching mass wore uniforms. 'Shoot low' commanded the English officer, 'they are only boys; aim at their legs.' . . . Only a few reached the trenches";

If you mean by "our educational system" the "substance of things hoped for" in a democracy's highest faith; and if you mean by "war" that sublimated brutish game played under international rules, whose issue is absurdly assumed to determine relative values of civilizations; that greatest tragedy which would be the greatest comedy—if it were not tragedy—then I answer "No!" "Our educational system" in its basic nation-wide disciplines, in its earthwide racial heritages and in its vocational courses, should *not* include those whose special purpose is preparation for "war." No, by all our hopes for the millions of children of all nations, whose ancestral hates we seek to quiet or quench, whose parents unite in taxing themselves for the support of the schools which we represent here tonight. No, by all the innocent sufferings and blightings of the millions of the "gory nurse's" children whose fathers and brothers are facing each other on hundreds of miles of entrenched borders this same night. No, as many times as there are children, here and there.

But if, holding to the definition I have made of "our educational system" (keeping its fences open only on the infinite side), you will let me define "war," I am ready to answer "Yes"—yes, by all the lives that without hate have been nobly given for the love of something higher than one's self; yes, by the "adorable faith" of the soldier who from being a mercenary, a paid slaughterer, in time became a patriot and a martyr; yes, by all the suffering and struggle and victory of human evolution from beasthood to manhood.

If you will let me define "war!" And I begin my definition, as is the custom of the lexicographer, with the derivation, the etymology. My definition of war will stand on my definition of militarism, and my definition of militarism goes back through the Roman *milites,* helmeted and bespeared, massed in legions or formed in testudines, back to the slopes of Kabulstan and the plains of the Jumna and the Ganges, to the places of the mother language, the Indo-Germanic, to the Sanskrit word *"mil"* which signified to associate, to unite—back to the primeval soldiers, those who joined one another to achieve some common object. And, as the most usual common purpose was to attack, or to defend themselves against other human beings, so it came about that in many languages, Anglo-Saxon, Anglo-Latin, Spanish, Portuguese, French, Old High German and Middle Dutch, the word in which they spoke this common object ("guerre," "werra"), had the sound of the wings of the followers of Apollyon which John heard in the Apocalypse, "the sound of chariots, and of many horses rushing to war."

I am a militarist in this pristine ancient Aryan sense. And I build my martial system on the same foundation as that which all European languages of militarism remember—the assembling, the organizing of individual men into *milites,* militia.

It is of such a militarism that Kipling sings: a militarism not primarily of individual valors but of miracles of organization, a militarism in which, as Chesterton says, there is no "epicurean corner," no "place of irresponsibility," a militarism which calls into specific sacrificial service what each man has to give even if it takes him away from his personal prospects, or his personal gain, or takes from him his life.

On my way to France from England just after the declaration of war in Europe last summer, I journeyed in a compartment from London to the Channel with six or seven Frenchmen and a Russian who had left their occupations and families to join their comrades, each in his appointed place. One was a maker of meerschaum pipes, proud of his skill, but going unquestioningly and without a word of comment or complaint except the hope that "it would not come to bayonets." At that same time, Doctor Carrel, who had but a little time ago received the Nobel Prize, and who had made the heart to beat long after the death of its owner, was going to hospital service in the south of France. And down in Austria there was a musician, Fritz Kreisler, the violinist, (whom I heard last Saturday night), joining his regiment, later rescued insensible from a trench, where he had been ridden down by the Cossacks, and even now lame from the spear-thrust. These all tell of a martial organization which, in its provident thought, had a definite place alike for the meerschaum-pipe maker, the world-famed surgeon, and the composer of the "Caprice," and which, if you could make your way to the German trenches, would reveal a provision for every martial need or emergency, and comfort even, only less than omniscient. (One of my former students who has just returned from there, tells of officers in the field, in the lull of battle, listening by field telephones to music in Berlin.)

Such a militant organization and with it a specific prediscipline, a preparatory training! (And preparation for war is war, even as preparation for life is life.) I think I am almost ready now for the landwehr and a landsturm, a continuation school in which each man shall, apart from his vocation, or quitting even for a time his vocation—as every able-bodied man of France, Germany, Austria, Italy—undergo physical, mental, disciplines for the sake of the State, for the sake of the race.

Five years ago, after reading William James's essay on "The Moral Equivalent of War," I wrote him that I was prepared to recruit a regiment of volunteers for his army, which, he urged, should be conscripted. Perhaps you recall that most stirring of martial documents, put out as peace propaganda, in which he advocates the conscription of the luxurious classes to be sent to

the coal and iron mines, to freight trains, to fishing fleets, to dish washing, clothes washing and window washing, to road building and tunnel building, to foundries and stoke-holes, to the frames of sky scrapers, in order that they might know "the sour and hard foundations of the higher life," and feel that they belonged to a collectivity superior in some ideal aspect to themselves, something for which they were ready to pay a blood-tax. I was not ready then for conscription, having memory of an experience as a boy in seeing citizens in this very valley work out poll taxes on the roads. But when I see the miracles wrought by martial organization, I am impatient at times that we have to wait for the conscription of our individual ideals.

When journeying through a pass in the Jura mountains a few years ago one March day, I saw silhouetted against the cold evening sky, the figures of soldiers climbing along a ridge to their fortress at the end of a day's marching or scouting. In Florence I saw troop after troop crossing and recrossing the Arno to and from the hill of San Miniato where Angelo's David looks across the city to the Apennines. At Siena I was waked by the tramp of soldiers' feet. In the place of the Cæsars I saw crowds held in by lines of soldiers, while kings from north and south passed. Everywhere soldiers, and always was rising this thought, "If these men compelled to military service"—useless as it seemed to be then except in its disciplines—"if they could only be trained and employed to fight against the *real* foes of a city, a nation, a race, what a power would be released for the general good!"

And here my definition of war emerges upon battlefields of promethean yet newest heroisms (if indeed there are such places as battlefields to be left to history). Even while I was making this definition in that recurring thought which came to me in Italy and France, someone, I have learned only within the last few days, was at that very time framing a like definition in Russia:

"Our awfulest enemies, the elements and germs and insect destroyers, attack us every minute without cease, yet we murder one another as if we were out of our senses. Death is ever on the watch for us, and we think of nothing but to snatch a few

patches of land! About 5,000,000,000 days of work go every year to the displacement of boundary lines. Think of what humanity could obtain if that prodigious effort were devoted to fighting our real enemies, the noxious species and our hostile environment. We should conquer them in a few years. The entire globe would turn into a model farm. Every plant would grow for our use. The savage animals would disappear, and the infinitely tiny animals would be reduced to impotence by hygiene and cleanliness. The earth would be conducted according to our convenience. In short, the day men realize who their worst enemies are, they will form an alliance against them, they will cease to murder one another like wild beasts from sheer folly. Then they will be the true rulers of the planet, the lords of creation."

But I have found a more recent and effective statement of the thought that was flung across the sky of many an earth mind by the Philosopher James before he went away, the thought that troubled me whenever I heard the measured tramp of feet or saw the bayonet in France or Italy, the thought that at the same time was stirring this Russian, unknown to me, to cry against the war philosophies of Gumplowitz, something that has at last got from the philosopher's study into the street—even as the philosophies of the European professors have reached the triggers of the peasants' rifles and made men different from all other animals, in that they prey upon their own species.

"But where does the martial spirit come in"—says the cynic. And the American philosopher, after James's own spirit, replies: "The Nation has never made us look at it in the right way." There is nothing "animating about wallowing in a trench or lugging a haversack and a heavy gun all day, except as it is a part of an organized national enterprise."—"Well, then, organize your national enterprise against nature instead of the Belgians or Canadians." As it has been since the Titans fought the gods, "Nature is our implacable enemy. Russians aren't, Germans aren't."

We have too much softened our vocabulary and our spirits. We speak of "public service" and of "doing good" when we ought to be making such war, fighting evil and enduring hardships. We ought, as some old militant Christian said, to put on

our armor and not take it off till we put on our shrouds. For life is not service. Life is struggle alone, struggle together. Life is war.

I discovered when following the Mississippi river to the Gulf a few years ago, that it was the War Department that was watching its every movement, that was carrying on constant battle with floods, shoals, erosions, burrowing animals and the clouds which every year send the army of waters down the valley with the power of 60,000,000 horses. It is the War Department that has dug the Panama Canal, that has made some regions accessible, that has made others habitable, that has stayed pestilence and ministered most effectively to cities overwhelmed by disaster. It is to the War Department that we turn in our extreme emergencies—flood, fire, famine and earthquake. It is the War Department that is illustrating how we may fight our real and common race foes.

And I would have the conservation of health and the direction of education conceived of as functions of the War Department, scientifically, austerely administered for the common good. Kitchener's letter to the expeditionary force going into France is the best possible literature for us to use who are directing the expeditionary forces which this generation is sending to battle in the thirties and forties and fifties of this century. Here is a meeting of the general staff, Generals Maxwell and Schaeffer, Claxton and Flagg-Young, Jordan and Snyder, who must largely determine their far movements. Would we might commandeer every luxury, every degenerate habit, every extravagant whim, every waste, to support this army. Would we might use one slice of bread for our sandwich instead of two slices if we could thereby make them fight more effectively against ignorance, disease, intemperance, incompetence, sloth, passion, and fight for those things without which human existence were a colossal jest. Till we have taxed ourselves for schools as Europe is taxing herself for wars, we shall not have done too much.

But if you say that this is all Utopian, and that without war, as it is illustrated in the trenches and on the mine-spread seas, we can not preserve or foster that priceless spirit of

courage, honor, disinterestedness, contempt of life, I would point to the soldier, Colonel Goethals, who has divided the continent, and the soldier, Colonel Gorgas, who kept away the hostile diseases while this Hercules was at work; I would point to Pasteur, who dragged around with him a half-paralyzed body for twenty years and more, fighting microbes, when he might have been living in Horatian ease; I would point to the martial geologist Van Hise, to the martial sanitarian General Wood, to the martial peacemaker Jane Addams. I could, in protesting proof, point to thousands, all the way from the invincible endurer Prometheus who gave fire to men, to that gentle fighter, Richard Watson Gilder, who wrote this for me not long before his death:

'Twas said: "When roll of drum and battle's roar
Shall cease upon the earth, Oh, then no more

"The deed, the race, of heroes in the land."
But scarce that word was breathed when one small hand

Lifted victorious o'er a giant wrong
That had its victims crushed through ages long;

Some woman set her pale and quivering face,
Firm as a rock, against a man's disgrace;

A little child suffered in silence lest
His savage pain should wound a mother's breast;

Some quiet scholar flung his gauntlet down
And risked, in Truth's great name, the synod's frown;

A civic hero, in the calm realm of laws,
Did that which suddenly drew a world's applause;

And one to the pest his lithe young body gave
That he a thousand thousand lives might save.

I am not so unpractical as not to know that we shall have to prepare for protection, that for a time we shall have to train some men to shoot other men. I have had that training myself

and I approve the temperate and sensible program, so far as I understand it, of such practical anti-militarists as General Wood and President Schurman. But what I do contend for, beyond this, or in spite of this, is that we must not turn our great public school system into recruiting stations or barracks for the idea that war, as illustrated in Belgium, Poland, and Servia, is the supreme expression, or the necessary school, of a nation's valors or of a virile world civilization.

I had come to the end of my address when a morning's cablegram from the edge of the European war brought me the summarizing, prophetic, graphic epilogue of what I have been attempting to say. It may not be true, but it intimates how what I have been saying may come true. The cable is as follows:

> BERNE, Feb. 22 (*Dispatch to The London Morning Post*).—"All the young men in Germany between the ages of 17 and 20 who have failed to volunteer for the army and can not give an adequate excuse are now being called out to serve as an untrained Landsturm. The older boys and girls, with the consent of their parents, are to be employed in farm work this Spring, Summer and Autumn in the East Prussian provinces as well as in Bavaria, for which purpose they will be excused from school attendance."

They are to go to the farms. They too are to fight for their country and in the field; fight for it with the plough and the harrow, the planter and the harvester, the insect exterminator and the fertilizer. And some day all physical war will be as this. The Landsturm of Fear and Envy and Hate will become the Landsturm of disciplined scientific, aspiring, industrial and invincible struggle for man's supremacy over earth, sea, sky and self!

With *that* definition of "war," I am ready to say that the schools should, ***must*** prepare for it, body, mind and soul.

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